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You know, it's always difficult to try and say something on Friday. It's a little bit in between, that is it is not really a regular group. At the same time, you have to be reminded. Music to some extent can help you; it's a little unusual, maybe there is something in it here and there, and it touches you every once in a while in a certain way; and it surely is not always meant to-- but as far as words are concerned, or, rather that this kind of a communication can be understood, that is still quite problematical. It depends entirely on the language that you have within yourself-- and, if there is enough development of your emotional life, of that what at certain times can be open to these kind of impressions; and that your not entirely involved in your own affairs, but that somehow or other you open up to the possibility in relaxing your emotional centre, and, what really should be touched is not really only your heart-- it should reach you at a certain level of your being, and for that sometimes that being has to be a little bit more free from ordinary life; because as long as it remains attached to it, even if you do receive some impressions of a different kind; they are taken as strange, or, perhaps a little unusual, but they don't penetrate; and only then a little bit of a vague memory remains afterwards; and it doesn't help you, because the memory is not the same as the reality of hearing, or receiving something at a certain time; and to bring it back is practically impossible. The memory is never as vivid as the reality of a reception at a moment.

So how does one really prepare for that, that kind of a thing. What is it that you have to take away from yourself, as if you, you shed something; you leave behind somewhere; you make it go back within you, and, it is not apparent, and, as it goes back and leaves the periphery of your life, the periphery becomes a little more open-- but that what goes back inside also should be reduced in size, and in value; and this is a difficult thing because one says usually that the more I go from the surface to the inner centre, the more real it will be; and perhaps exactly because it is more real inside in yourself there is a possibility of meeting certain problems from the periphery in a different way, and that there-

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fore you may be more open on the surface. The reception has to be much more-- inside, and, that is where it really belongs; and that what then is your ordinary life has to be digested and to some extent disappear.

The problem is always a question of giving it attention. Whatever it is that you have that you call attention; that you want to give a certain form of energy, or follow through on certain ideas that you have, or certain feelings, and you give it attention by letting energy go in that new feeling, and there has to be a point at which you say-- stop it! not any more of that, and with your mind it is a little easier than with your heart; but your heart is the most important part of you; not your mind. Your mind can guide and put you on the right road, but the walking is done by the heart; by that what you really feel; and that what you know ought to be right even if you cannot explain it, and you cannot put it in words. Music can arouse that in you. It can go to that particular place without even reaching your mind. The mind is many times quite wrong because it doesn't really belong to the reception of that what is sound. It belongs to the reception of music as it is written, or structured, or sometimes further description of what it may be, like touch, or a little technique-- but that what really is the combination of the sound as vibrations, it must not go through your mind, and it must not go there and be recognized and compared so that you have associations with it. The freedom that you should have is to become entirely free from any form of association; and that at times then you will not send attention to your mind. The attention should go to your inner world, and that has to be aroused. For that reason it's important to have some music, also to have meetings, also to sit quiet; because in the quietness of your heart you can undo all the troubles of your world. It's a very strong statement, particularly for those who are so concerned with life, and troubled, and have difficulties to overcome, and questions that

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cannot be answered, or apparently there doesn't seem to be a solution immediately.

I see many times these kind of things; because I see many people, I hear from them-- and whenever there is a kind of a conversation it is usually about that what troubles them; and it is a tremendous variety of different kinds of troubles. You wouldn't know how many troubles there are in the world-- and even at that my particular experience is limited. Still, I know how much attention has to be paid, because they are real as troubles, and as difficulties, and as things that cannot so easily be overcome, and for which there is a necessity of putting them in words first so as to have them clear, to put them in front of you, and to be able to look at it even without a solution, at least that they can be separated from you. This is really what I mean by letting any kind of a problem of yourself go towards the inside, because you see when it's not on the periphery any more it doesn't matter if it goes out further, or it goes in, it is away from your ordinary focus, and then it is away from that in what you usually use for your living, and you then can take a much more objective viewpoint, and when it is inside of you, it will be confronted with that what is already there of a different kind of nature; and the comparison that always must take place with anything that comes from the outer life; what is the relation to the inner life, and to what extent does it continue to exist in the present of that what is really you. You have to be stimulated for that, it doesn't come easy because you-- you reason, and your reason may be quite willing to say now it ought to go inside, but your heart will not allow it because it is also much too troubled, and your solar plexus skips every once in a while, it is not even regular, it is not even a centre, it is so scattered. We are scattered feelings, not scattered brains-- scattered feelings; our feelings are divided and

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put in little parts all over the body, and they are not really connected well enough, and they never have been taught to become centrally located, because our activities are connected with feelings and for that reason we need the feelings right there where the activities are. So what is the solution. In the first place to reduce the activity; that is; to relax, and to relax quite intensely, and intentionally; you start with that. Then that whatever is feeling does not have as much hold on your body as an expression, and you might say it then is by itself or at least gets a little looser; and because of that kind of a freedom it can move; and it can move then in two ways. One is; that the reception in the different nerve nodes will now be moving towards a central place, because it is now under more scrutiny, it is not left alone by itself, it has your attention, and the attention is to concentrate as much as you can these kind of feelings; first in your solar plexus, and then to try to compare it with that what is the real value of your life. What is it really that you wish; what is your inner life worth; to what extent do you know it; to what extent do you want to see it; do you always want to remain on the periphery. And of course one intellectually says " Oh no, of course I don't". But in reality you do, and you know it, because that what concerns you is just outer existence, relationships with other people, usually the kinds of thoughts and feelings you have which belong to the outer world, and your reaction towards it, and that what you are, or think you are, whatever other people think of you, and your relationships with your friends, or your enemies, or the different people you happen to have dealings with, so that during the day there is very little time to come to yourself. And still this is very necessary that at least half of your time your living in your inner world-- half of your time, and of course you don't; you only live perhaps five per cent; and the rest your scattered; and theres nothing that is continuous,

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and there is nothing that is concentrated enough to do anything with. The solution is the relaxation of your body in the first place, to take away the playground which is used by your feelings. Then forcing your feelings to become concentrated, and this requires real attention; and that kind of attention has to come from your head; your head has to agree with the state in which you are. The head must know that the state of yourself, as a feeling, or even as emotions, is very scattered and chaotic; it is not complete; it is not one wish, there are a variety of little bits of things, and constantly you compare this and that, and if this would happen, and that would happen-- and then what. And all the time there is no reasoning in the feelings-- strange word to use-- there is no logic in it, it just happens all the time; and when you direct your attention now, to that what you really feel, and you ask yourself a question-- "what is it that I really feel?" not what you think, and not even what you do. To what extent is your feeling complete, or to what extent do you, in whatever you do, give feelings that really belong to that what you express, and away from the surface, away from all kind of superficiality; and this way you face your problems. Because then if you wish the problems to continue, wish it with all your heart. If you think the problems you are engaged in are worthwhile enough to spend time on; spend all the time in the world on them. Make yourself feel that it is important to have problems, that it is important for you to have attention to be given to such problems which as you say are unsurmountable, it's only because you don't give it enough attention. If you actually start to feel about what engages you; you will find out that it is not worth it to spend so much time, and that that what appears to be a feeling is just a repetition of the same old thing, time and time again, sometimes in a little different word, but it comes back again and again in you, and that is why it is unsurmountable-- because you don't face it. Attention has to be divided a little bit in your mind, to have clarity about

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what you are, and how you are constituted, how you are made, what you have, what your inner life is, what it represents, what is the value for you in your life; and to be very clear about that. This you can feel, and you can also define, because with all of it you can have an aim. Here I am; my body, my feelings, my intellect, thoughts, whatever I now wish to do as a human being, as a personality on earth. Again the question, what for? -- I am here; it does not mean I am somewhere else; and I have no right to wish to be anywhere else, because it's idiotic to wish for something else that isn't there---unless you know the road how to get there, how to work for it, how to make that what you then wish, and then concentrate on that wish; and if something is in the way, concentrate on that; give it all your attention of all the suffering you have, and tell it aloud to yourself---I am this and that, and I have to suffer, and I sit in the corner where there is nothing else but beatings going on; and I have to live like this; and you tell it to yourself until you are fully convinced that it is so, and that is your burden, or, you find out that it is really nonsense in comparison to that what you really are, because your aim in your life, of that what you really wish to become, and that at times you're quite convinced that you know what your aim must be---because you want to grow up; there's no doubt about that; and you want to become responsible, also there, there is no doubt; because there is life in you; and finally the question; what is this life worth to me, to continue with, if I feel that at the present time I cannot cope with it, why then, do I wish to continue? But, this has to be quite clear---Do I really wish,? and then all the facets of your life will come in front of you; and you must give it that attention; because it is not superficial. We have to look at all angles, not just the one that comes for that particular moment; because you see; if you are un-

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conscious you're not responsible, and if you close yourself up to all other things that also exist, and you only try to see one little thing; your unconscious, most of your head is un-conscious, it only happens to be focused on one little thing, and it is such a small little thing, because you forget what else you have; and mostly what you forget-- is your own inner life; that what is the real value of you. If one could remember this, when you wake up in the morning; if you could say to yourself; "today I will not live on the surface, I will do whatever manifestations are required, but each and every one of them, I will put something that comes from my inner life, because I wish my inner life now; to come to the fore-ground, because in that I can believe, because in that I recognize something that is my own, and my own reality, and it is not as yet so terribly written up, and made dirty, by the surface, by associations, by habits, by little cliches, by influences of ordinary people around me", it is where I meet something within myself, and then I say this question of give an attention to the possibility of being alone, and to face it then, and then talk aloud, as; if something comes from inside of you; and that has to be a truth. When you face the truth of yourself; many problems of this world will disappear, they become very, very small, very superficial, not worthy sometimes of the name. If you make a task, single out one day, in which your inner life, is, you might say, on your sleeve; that it comes out at any time when you dare, at any time when you're not afraid that it will be hurt, at any time that you feel you have to put that kind of seriousness, this honest sincerity to the fore-ground, and that your attention then will carry it into whatever manifestation, and you dare to say, and that is your feeling, and to have that assurance for yourself, that you don't care what someone else might think about you; but that you know, in yourself, in your heart, that , that is what you

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choose, because you wish it, and when you wish it; you can do it, but it has to be a real wish.

If you really want to live, if you really want to make, to come to grips with that; leave the surface of your life; it honestly has so little to say to you, and it changes day by day, and it changes with the different people you meet, and your taken, taken, all the time because you react, and to live, the real idea of meditation is that you live that within yourself, and that most of your attention at such a time goes towards that what is really you; without defining it further, and only saying it has to go deeper, and the surface has to become more essential, and without any question you will find a solution, because it is there, where there is still a possibility of recognizing truth. In ordinary life you can't see it any more, it is so covered up, and of course you allow it because you allow your attention to go there. Sit quiet, relax, turn inwards, see if somehow or other you could become aware of what reality is in you, and live there for a little while, and try to tell your attention not to be devoted to the ordinary affairs of life. It is not prayer, it doesn't go deep; not that deep; for prayer it has to go to the real centre of yourself; this is only a stepping stone, the stepping stone to become acquainted with the duality of man, and what you really are, and what you all the time forget. If you wish, one day next week single it out, make it that kind of a day, and see where you are at the end of the day, when you take account of yourself, and you will find out how honest you have been able to be. If you do-- I drink to that day.

Now for the future; what will we do. In the first place there has to be much more coherence. A beginning is made here, and there; and very good, but it is not, not at all what ought to be; and for

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that, you have to get over your own manifestations; and someone else's. I've said many times if you can really understand that a person is mechanical; that is you say it to yourself "I am a machine, I am a reacting creature, I know it, at times I actually experience it deep down, I know it in my bones, I would admit it, at other times I won't admit it". But then someone else is exactly like you, because all of us are human; all of us are subject to the influence of earth; that's what makes us human; no one is away from earth as yet. No one can stay above earth, not even for more than a second; you can jump but you come back. The psychological make-up constantly attracts you back again to your personality. You cannot even afford to stay away too much from your thoughts; because you come back again, and again to ordinary earth. Even if you try, for one moment in your thought to be completely free from earth, and to think about whatever you wish; not earthly things-- you cannot do it; you have not material for it; and your mind is not equipped. And how will one, in that kind of a situation actually start to work, or do something. I admit my mechanicality-- when I think of it and I'm in a good state. I also believe that others are mechanical, exactly as I am, and that very seldom ^{are} they conscious, and even perhaps less seldom that they really make an attempt to be. So that in general ninety-nine point nine nine per cent of the time a person is unconscious, and mechanical. If I know my own law of mechanicality, I can predict what I will do. I know how I will react; I call it acting; in certain conditions, circumstances; with other people, I can say that I know at such and such a time I'm going to say such and such a thing when someone asks me a certain kind of a question, I will give an answer in a certain way with certain words, in a certain tone of voice. I know this because when I am not so-called conscious, and not even alert to myself, before I know it, it's

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gone, it is there, there I am, and if I think about it I could predict it; it doesn't mean I will do something about it, but at least I will have a chance to more or less predict my behavior. The question of "deja vu" is very often that I know already what it will be; it does not mean necessarily that something similar to it has occurred before; it is your mind that plays a trick on you, and it is this predictability that gives you the idea that you have already lived through it, because in your mind you already knew what was going to happen. If you apply this mechanicality to other people it is very strange because you're constantly surprised that they behave the way they do, and you get mad and angry about it; you're surprised because it is unexpected, because you don't know the person, you don't know their mechanicality, you have no insight in their psyche, you don't even know what they think, and for you it comes as a surprise because you've never thought of it as such and such a thing that will happen, and must happen-- because this is the law. If you find out first for yourself what the law is in yourself you probably will reach a certain state where you can predict about others; but why do we get angry-- because something unexpected happened, because of someone else behaving in a certain way, and we should know it. We find out by trying, by making experiments, by creating conditions, in which you in the first place would know how you would react, and to try and create such conditions by saying certain things, or words, or creating actual conditions for someone in which you might say; they will fall into a trap. They will behave in accordance with your expectations, and the more you do this, the more you will learn from others of what you are yourself. Now what does it really mean; that if I can predict what someone else is going to do, I will not waste any time in being angry or surprised, or expecting something different. I already know, I already know the rest of the world; not only that I know

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I know myself, but I also know what is going to happen. I also know that I needn't be surprised, I also know that they don't even have to say it; I know what they're going to say, and many times in a conversation with someone you know, they may start at the beginning, you know where it's going to lead, you know what the end will be, and before they are through, your already through because you know it well enough how a person thinks, and what conclusions he has to come to. For working together, it is first of all necessary to understand that all of us are exactly the same, in that respect, that you cannot expect anything else, and you cannot as yet expect any conscious act from anyone, unless you happen to be in a certain surrounding where that kind of a consciousness could become a little bit more apparent, and where efforts could be made; but for yourself you must know, that even if you make such an effort, someone else is not going to make it at the same time, and that the effort that you make is so terribly small and short lived, that it almost I would say has no name. At the same time we get together, and we have a nice little this and that, and it is excellent, and very good, because it will give the possibility of an exchange, which at times can really be a little bit more free; and although you can expect what other people will be at a party, and how so and so will take care of this and others will just sit; this kind of behavior, if you know it, and you enter into that kind of a party; you have a task--for yourself to be able to predict what others are going to talk to you about; and in the second place to try to make them talk about something that you would like them to talk about, by your attitude, and in the third place that the only way you can tell them to wake up is by being awake yourself; then at least they have a chance; and never to tell them "now I'm speaking from essence, now, I will show you what an honest , conscious man is like, now I will tell you that you

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should have been awake"; implying that of course I am awake when I say it. All these things are Tabu!, you belong to an ordinary group of people, who happen to have at the present time a certain aim. The aim has to be clear for you, and the aim is not anyone's particular property. It is towards which you strive, and it is way off, and only at times is it clear; at the same time it is there, and it can be whenever a group of us will get together, and will want to talk and enjoy themselves, and have a good time, and it's excellent when it happens, but you always must remember that particularly at such times there is a reason that you have gotten together, or perhaps that you have ever met, and that it puts a certain obligation on you, Now I say it is not enough, every once in a while haphazardly it happens; you should make it, you should seek out different people, congenial to start with, and after some time include a little animosity, and sometimes in the end someone who's a real obnoxious enemy; for your own sake to test yourself out, to see what you know, to see how you can maintain yourself in the midst of such difficult conditions, and really try to come to certain conclusions together, if you possibly can to straighten out differences of opinion, because there is still many differences of opinion, you don't agree on particular things that are concepts of work, and you cannot always formulate it well enough for someone else to understand it, and although the meetings when I am away are very good, and are on a good level, they are far from what they ought to be, there are still many silences and sometimes disagreements, which of course in an open meeting with other new people you keep quiet about it as much as you can without interfering with each other, and that perhaps later on you straighten them out in order to clarify the atmosphere, and to really come to a common language. You are not at that point at all. If I take every one of you, and I ask you certain questions,, every one will answer it more, or less differently, unless of course you quote, and that is not your own. Now you have a great deal of material, you ha

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you have more material than I ever had when Gurdjieff was alive. Orage did not give that kind of material in this way like we have been talking about in the last three, or four, or five years. All of that you can take for whatever it is worth, it doesn't make any difference if you want to use it for your own benefit in such a way that you eat it up and digest it, but what has to come out is a formulation of your own experience in your own words as much as you can without using certain terminology, or even certain cliches, or ideas that come from somewhere else. Make your own, apply it in your ordinary life; in your life, that will be your experience, and that you use as illustration. This should be your aim. The fact of leaving all these different translations and transcriptions, tapes and so forth, is only good for a stimulus for your own life to wish to work; and then you work, and with that you accumulate material of your own, and then you talk about that; that belongs to your experience, you don't have to quote me. At most, when you happen to think about me, maybe your encouraged to work, because that you feel, there's a responsibility I would almost say I have laid on you, I have told you time and time again, and I will tell you time and time again, each time we meet, I will remind you of the seriousness of work, and the necessity of every one of us to become responsible human beings, because that of course is my aim, to try to help as much as I can for you to wake up, for yourself, so that you will be a man, or grow up towards it with an inner wish to become what you should be, and to which you have a birthrite, and for which you must fight; because you must in this life utilize the opportunity that is now given to you; and not wait until you die, because you don't know what is going to happen, and no one honestly will tell you. Those who have died before, and are still in existence in some

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way or other, cannot tell you-- and they never will, they will guide you, you hope they will, and I think there is that kind of a task laid on them to help, and to create a condition in which you grow, and where you do not know why that condition happened to exist. This is an expression I've said many times of really loving, that the creation of such conditions without you being even known, and at the same time that the person you care for is developing in the direction you wish and you hope for. Giving unselfishly, not with any wish of return, not in the slightest hoping that it even will be acknowledged; to give for the sake of giving, and each act of giving is complete in it's self, by the gift, and that what you experience in giving. When I define it that way you know how far it is from the truth for yourself, how little you give of that kind, how always you want to give something because you never can tell, or, so called, because you want to be kind, so that someone else will be kind to you, and sometimes it looks a little unselfish, and if you think about it you do it, because someone, someone has thought about you before, and maybe you ought to acquit yourself, because someone else was nice to you. When you send a Christmas card, someone is compelled to send you one. This kind of simplicity in a gift, is like the sun is; shining without ceasing. is interesting thing, it is always there, we don't see it, because we live in darkness half the time, and still the sun is there regardless of the clouds, and all the time light, all the time in that state, in that kind of condition of being, and giving off-- I've said many times-- what for us is light as a symbol; this is the way man should be, this is the way his mind should be, this is the way he should think about other people. What can I do today for ten people, and you make a list, and you check it off; maybe it means a telephone call, maybe it means writing a letter, maybe it means just a thought of writing it down, wishing well without the other person ever knowing that that per-

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son was in your mind, and you do it, because you wish. I say now that this question of solidarity, this question of really you might say belonging together, really making a group of people in ordinary life, without any faces that looks as if they have-- what did I say the other day-- swallowed their last penny, as if you just come out of church. In the midst of life, in the midst of all activity, to think then about so and so, and one moment, as if you have a list of names in your pocket, and you take it out every once in a while, you sit at a desk, and it is busy, with lots of papers, and little notes, and things you have to remember-- and you don't remember your fellow man, you only remember some bills you have to pay, or what perhaps you should do for so and so because you have to. How unselfish are you? try to think about this, what do you really do for someone else- really, and I don't mean now helping for self glorification-- you understand that, it has absolutely nothing to do with it. You help because that's your life, you wish to give, there's no question of saying "thank you" there's not even a question of admiration. There can be respect, like you respect the sun, you don't even want to sit too much in the light, and in the heat of it, but you have to realize that a man is so far from that kind of an ideal, and if he only could realize that that kind of an ideal has to be there for man in order to become a real man, and that almost I would say he could not leave this earth until he has fulfilled his task regarding that his nearest family, leave out even professional life, and leave out even his so-called missionary work in the sense of sociology; only that what you have to do, two things-- a relation towards your conscience which is Godlike, and a relation to those that are near and dear to you, from whom you even could expect that they would love you in return, but don't love them for that reason, love them because you have to love them, because you're committed to that kind of life for yourself, and that with

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that you go through this life, through this world, with that you look at them, with that you talk to them, with that you feel for them, with that you include them in your world, and you wish them, in your world, until the relationship is satisfied, it does not have to continue from now until doomsday, there is a limit to it, when you know in your conscience you have done all you have to do, that you have paid your debt to them; your father and mother, even your wife or children, even that what you think is necessary for your friends, your dearest friends, there is no necessity to continue certain things when it's already has been paid time and time, over and over again, don't be a fool; you can add more people if you wish, don't keep on repeating just because, but each time you think, and each time you act towards them, act intelligently, act with that what you know, and that what you honestly wish to give, and you know that they are entitled to receive it, and that you give whatever you can give, from your heart. There's no use saying and admitting that we are far away from it, because we are that, we are that kind of creature, we are that kind of stupid, selfish, brutish animal; because you know many times we're not at all human, and we have excuses for it, and you rationalize, and it makes you fall asleep because you don't want to think about it anymore-- and I now ask you to think about it; to think about your attitude, to think about sometimes your posture, sometimes the expression on your face, sometimes that that you as if you are superior, as if you know it all, as if they ought to be damn glad that you deign to talk to them. Try to be vere simple about these things, and unassuming, and not to be known--- incognito; that's the way you give, and without any strings attached, and if possible, part of yourself. If you give it that way, that what you take away will be multiplied within you in an entirely different way than you expect, and thousand, thousand fold. I wish you would understand what I mean, I wished you could do it, I wished you would be able to look at each other, and really that at that time something goes through you, and you say there, by the

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grace of God, go I. If I only could understand that, mechanical creature all of them are-- including me, and I perhaps am the worst-----and then, you work, because what else will you do; ask yourself that question, what else will you do!!! continuation of the same Goddamn drudgery, and monotony, repetition time and time again, every day of the same thing that you've done already hundreds of times in your life, and that you know through and through, and you keep on repeating, and repeating; for what-- to hear yourself, or to get a little bit again, glory, cheap, nonsense. Be done with it once and for all, know where you are, and then continue, stand on your own life, and don't keep on saying the same things over again, all the time, make a break, when you have to work, you know you have to make up your mind, and you have to have your heart force you. When your in ordinary life and you see your behavior forms, and sometimes you dislike the different manifestations of yourself, and you know it shouldn't be-- what do you do, do you say "I won't do it now anymore" like sometimes you give up smoking, or when your lazy-- like hell, can't get out of bed, don't want to work, let other people earn some money for you, and those you, you at times you allow yourself to sponge on them, and hope that know one will squeeze it all out of you, how selfish, how selfish can you be, and how selfish will you allow yourself to be, and that's why I say, what else will you do, because you will continue to live in that kind of an atmosphere, and you will continue to remain unconscious, not knowing, and you will die ultimately, even after you have lived maybe a life of a great deal of happiness, and a tremendous amount of hollowness, and emptiness, because sooner or later you come to that discovery, what is there in life really, worth while; eating, and drinking, and sleeping, and a little sex, and then what? Your idealism, your aspiration, your wish to grow, your inspiration is your relationship towards your inner life, of that what you feel and what you know, and what you hope, and by intuition, that you hope there will be that kind of a knowledge

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for you, and then you do it, you go ahead and you leave this life if you wish, and after you have paid--- but pay it for godsake, and pay it as quickly as you can so that you have time,--- time left over, for really doing something worth-while.

The payment in this life is destroyed at the same time when your body is destroyed, and there is nothing left of that anymore; all accounts are settled; and why wait, writing checks on eternity.

That's your problem, it's all our problem. Make it your problem and make it so that you try to solve it. I say sooner, or later you have to become serious--- you may as well choose to be; because otherwise it's going to be forced on you; you will never never evade it; it will come inexorably; you will be faced with that problem----- What have I done; where do I go; what do I really wish; what am I; and that each time these thoughts come to you, you can say-----but, I am, or maybe, but I, and maybe not even I,--- just a sigh.

That's why I talk to you about the seriousness of life; because it has to be all the time. You have to be reminded---you're forgetful, you don't live enough, not long... not by a long sight... not at all long enough. All the time you must hear "wake up!"... again I say, what else; stay unconscious and die like a dog (that is in store) or, the alternative; die like a man.

Either you know it by your own experience, or you don't. If you know it , you will stay silent, and you will agree; if you don't, you will hate me for reminding you constantly of the task, and the responsibility you have because you happened to be born on this earth--- that's why you have the responsibility, and not because I tell you--- it's because I have to remind you only; that is your state--- believe it or not. Work!...as much as you can.